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A
DISSWASIVE
FROM
STEALING.

A
SERMON

Preached at
HOLTON in SUFFOLK.

*Inscribed to the SOCIETY for Promoting
Christian Knowledge.*

BY *K*
STEPHEN WHITE, M.A.
Rector of *Holton.*

L O N D O N:

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DISSEMINATIVE

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EPHES. IV. 28.

Let him that stole, steal no more: but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth.



THE Apostle, in the 17th Verse of this Chapter, begins to exhort the *Ephesians* to forsake their former Conversation, which they had passed their Lives in, while they were in their Heathen State: And after this general Exhortation, he comes in Verse 25th to Particulars; pressing them to the strict Observance of several of the great social Virtues; whereof *Justice*, in Opposition to Stealing, is one: *Honest*

Industry, a second: and *Almsgiving*, a third: which he here recommends, even to Persons in mean Circumstances. *Let him that stole*, says he, before his Conversion, now that he is become a Christian, *steal no more; but rather let him labour, working with his hands the thing which is good; that he may have, not only what is sufficient for himself; but somewhat also to give to him that needeth.*

My Design in this Discourse, will in a great Measure confine me to the first of these: *viz.* The Prohibition of Theft. To enforce which, I shall lay before you several Considerations, though the first I shall offer, ought to be sufficient, which is, the *Authority of God himself*; who has given us a positive Commandment, and delivered it Himself, with great Solemnity; saying,

Thou shalt not steal.

NAY,

NAY, before this Law of God was published, Mankind was sufficiently sensible of the great Guilt of Stealing. When *Joseph*, out of Policy to stay his Brethren, had caused them to be accused of stealing his Cup; they disclaimed the Charge with the greatest Vehemence; and seemed to have such an Abhorrence of the Crime, that they scrupled to mention the very Name of it. *God forbid that thy servants should do according to this thing, Gen. xliv. 7. And, with whomsoever it (the Cup) be found, let him die, ver. 9.*

UNDER the Jewish Law, it was ordered by God himself, in many Cases, that if a thief be found breaking up, and be smitten that he die, no blood should be shed for him: his Life should be accounted justly forfeited by his Crime. The Prophet *Jeremiah*, ranks this with the blackest Crimes; and in the Name of the Lord, severely reproaches those, who with so much Guilt upon their

Souls, presume to make their Appearance in the House of God: Chap. vii. 9. *Will ye steal, murder, and commit adultery, and swear falsely, and yet come and stand before me in this house, which is called by my name? Is this house which is called by my name, become a den of robbery in your eyes? Is it fit, think you, that they who are so unjust to their Neighbour, should at the same time pretend to worship God? What hast thou to do, saith God to the wicked Man in the 50th Psalm, to declare my statutes, or take my covenant in thy mouth? When thou sawest a thief thou consentedst unto him; by which, I suppose, is meant the Aiding or Abetting a Thief: which is too frequently done by receiving and concealing his stolen Goods. And this, let it be observed, is one of the Crimes, for which the wicked Man here is in a solemn manner declared by God, to be unworthy to take his covenant in his mouth,*

mouth, i. e. unworthy to read the Word of God in the Holy Scriptures.

AND if the Sin we are speaking of, be so severely censured and punished, under the imperfect Dispensation of the Law of *Moses*; it is, we may be sure, much more inconsistent with the Duty of a Christian. We are bound by the strongest Endearments, to *do good* to one another: what then will become of us, if instead of distributing what is our *own*, we invade the Property of *others*? The Duties of *Charity* and *Beneficence*, are indispensibly required at our Hands: How then shall we escape, if we violate the plainest Laws of *common Justice*? And if the *honest Man*, who is true and just in all his Dealings, and has wronged no Body by Word or Deed, for want of Charity, or a charitable Disposition, shall not be saved, where shall the *Thief* and the *Robber* appear? And therefore we find that Theft has a constant place in the black Catalogue of

Vices, which our Saviour has told us, *defile the Man*; make him unclean, and hateful in the Sight of God; and which, according to St. *Paul*, exclude Men from *the kingdom of heaven*.

II. OR, if these Men will not hearken to the Commands of God, yet if they will but, *secondly*, consent to be governed by the *plainest Reason*; if they will but consult their own *depraved Reason*, (for I will venture to appeal to the Reason of the most infamous among themselves, and) this will shew them the Wickedness of their Doings. For can they bear, that any one of those Things should be taken from *them*, by Fraud or Violence, which they, by the same Means, have taken away from the rightful Owners? With what Rage and Fury will they fly in the Face of their Associates, if they go about to deprive them of their Share in the unrighteous Plunder? Now, if in their own Opinion it be so base, and so provoking,
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to rob a Thief of what he has no Title to; how much baser, and wickeder, must the Thief himself appear, in the Sight of God and Man, who often robs *the honest and industrious*, of what, by the Laws of God and Man, he has a Right to enjoy?

BESIDES, these Men know too well, that even a Gang of Thieves, cannot carry on their wicked Purposes together, without being true and just to one another: No more can any Society of Men subsist, unless the Rules of Justice and Honesty be observed, and Mens Properties secured, from all unjust Invasions. So that the natural Tendency of Theft, is to subvert all Government; dissolve the Bands of Society; and turn the good Order of the World, into a lawless State of Rapine and Violence. Now those Persons are widely mistaken, if there be any so weak as to imagine, that even the lowest of the People, would find their Account in such a

State of Things. They who have nothing to lose, might be Gainers for a while, by the common Plunder; but would soon perceive themselves unable to keep and enjoy it: On the contrary, they would find themselves deprived of that Maintenance and Protection, which by the Laws of their Country, and the Charity of well-disposed People, are now afforded them; and in short, that the Small and the Great, would by this Means be involved in equal Ruin and Confusion.

BUT since we have little Reason to suppose, that they who are addicted to such a scandalous Vice as Stealing; can be influenced by a Sense of Religion, or the Fear of God; or even the Dictates of Reason: I shall proceed to *Considerations of another Nature*, as more suitable to the Persons to whom this Discourse is directed. Let those therefore, who allow themselves in this infamous Practice, consider,

III. WHAT

III. WHAT *uneasy Apprehensions* they continually live under of *being discovered*. They know that Men are very vigilant and careful in securing their worldly Possessions: that they keep a strict Watch, over all such Persons, whose Character, and Manner of Living, do not place them above Suspicion. And besides this, they are in many Cases under constant Fears, and just Reason they have to be afraid, of being betrayed by their *Accomplices*: for they whose Consciences will allow them to rob an innocent Person; will hardly scruple to discover a thievish Companion, whenever they can save themselves harmless, or perhaps be rewarded for so doing. Or, suppose the natural Deceitfulness of such Persons, does not extend to their *Associates*; suppose they will be *faithful* to their *wicked Partners*, while they are *false* to all the World besides; which is indeed too often the Case: Yet, whenever

ever any of these Persons are brought to a Sense of their Guilt, and to repent them of their Sins; they will find themselves obliged, nay, if they are truly penitent, they will be ready and desirous to discover their own, and their Companions Wickedness, in order to do Justice to those whom they have defrauded, and to secure them from future Injuries; which is the best Method they can take, to obtain Forgiveness both of God and Man.

BUT it may be said, that the *pilfering Thief*, who deals in *smaller Matters*, has no need of any Associates at all; and therefore if he can but carry off and conceal his Prize, he may be easy and secure, as having no one privy to his evil Practices besides himself. *Easy* he cannot be, unless he can conceal his Wickedness from God and his own Conscience: neither can he be *secure* that he shall not *himself* discover his own Crimes, in spite of all his Arts; nay,
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by means of those very Arts and Endeavours, which he uses to conceal them: he runs, when no Man pursueth; he hides himself, before he is sought after; his over forwardness in clearing himself before he is accused, brings him into suspicion; and when he finds himself suspected, his faultring Speech and Self-contradiction discover his Guilt. Or, if some few can order their Words so artificially, as to tell a great number of Lies, consistent with one another; (which they will find a very difficult Task) yet there is scarce one in a thousand, when suspected and examined, who can set what these Wretches call a *good Face* upon the Matter, so as to prevent your reading their Crimes in the Confusion of their Countenances. So many are the Ways which God, who sees through the darkest Recesses of wicked Mens Minds, has appointed, to bring their evil Practices to light: So difficult is it, to go on long in these
Ways

Ways of Wickedness, without being detected; and so utterly impossible to avoid the continual Fears and Apprehensions of a Discovery: which must be such an uneasy State of Mind, as all their unlawful Gains cannot make them Amends for. But let them proceed to consider,

IV. *THE bad Effects* of such Practices, after they are discovered: The first of which is *Shame*. When a Thief is surprized in the Commission of his Wickedness, how does he hang down his Head, and let fall his Countenance; as unable to look his injured Neighbour or any honest Man in the Face. Nay, he must be a hardened Sinner indeed, if he can forbear blushing to himself alone, when a Discovery of his evil Deeds, forces him to consider the Meanness and Baseness of them; and how odious they render him in the Sight of God, and all good Men. It is no wonder, he

he chuses the Night, to cover those Sins from the Notice of Men, which are so disgraceful to human Nature; and makes him resemble the wild Beasts in the Wilderness, who stroll about in the Night, seeking for their Prey. *God makes the day,* the Psalmist observes, *that man should go forth to his work, and to his labour, until the evening:* then the laborious honest Man lays him down, and takes his Rest. *He maketh darkness also, that it may be night, wherein all the beasts of the forest do move:* then the Thief moves likewise, but after a very different manner; for the Lions, it is said, *roar after their prey;* they boldly claim it as their own; and so it is by the Will of Providence, *they seek their meat from God:* it is the Will of God, that the Creatures he has made so ravenous, should be sustained and fed by this means. But the skulking Thief creeps about in fearful Silence; he starts at the shaking of a Leaf; and trembles
too,

too, as that does; for he knows, he is not *seeking his meat from God*, but by the Instigation of the Devil, is robbing his Neighbour of that, which perhaps he had hardly earned, by the Sweat of his Brows. And this must needs expose him to the utmost Shame and Contempt, as soon as he is discovered.

BUT the Shame which covers his Face, will not repair the Wrongs he has done to his Neighbour; for there is a second very natural Effect of a Discovery, which is *Restitution*: he will be obliged to restore what he has taken by Stealth, if it be in his Power, and then what Advantage does he reap by stealing it?

NEITHER will this satisfy even human Justice: there still remains what he most of all dreads, and that is, such *corporal Punishment* as the Laws of his Country have appointed for his Crimes: to be shamefully *scourged* in the publick Streets; to be dragged to a *noisome Goal*,

Goal, as unfit for human Society ; and unworthy to breathe in the common Air ; to be *branded* with some indelible Mark of Infamy. To be made a *publick Spectacle* of Contempt : and in some Cases, to be put to a violent and ignominious *Death*, by the Hands of the Executioner. And Oh ! how dreadful a Thing it is, not only for the wretched Criminal who suffers ; but for every Spectator who beholds, or even for any of us but to think of, and imagine he beholds a Person in perfect Health, and as it commonly happens, in the Flower of his Age, taking a deliberate and *shameful Farewel* of the World ; leaving a certain, though unjust *Reproach* to his Children's Children ; and hurried away from the Bar of *human Justice*, to appear before the *awful Tribunal of Heaven*.

THESE are the known Fruits, which all who follow such wicked Courses, may expect to reap, whenever their Crimes

Crimes are discovered. But should they be for ever concealed from the Notice of Men; yet let them know, what I would earnestly entreat them to consider, in the

Vth PLACE, that the *Eye of God* is always upon them: they can go no where from his Presence; Darkness cannot cover their Designs, nor hide them from his View; nor save them from his Vengeance. *His Vengeance*, I know, they are apt to look upon, as a Thing at a distance, which will not overtake them, before they come into another World. Alas! how many Ways do these Men deceive themselves? Another World cannot be very far from any of us, but the *Thief* has more Reason than most others, to look upon it as near at Hand: because, if publick Justice do not reach him, yet God has threatened by the secret Designation of his Providence, to cut such wicked Men off in the

the Career of their Sins: *He that getteth riches, and not by right,* (says the Prophet *Jeremiab*, Chap. xvii. 11.) *shall leave them in the midst of his days.* Besides, there is a secret Curse denounced against them, while they continue in this World: *I will bring it forth,* saith the Lord of hosts, (in the Vth Chapter of *Zecbariab*, ver. 4.) *and it shall enter into the house of the thief, and it shall remain in the midst of his house, and shall consume it, with the timber thereof, and the stones thereof.* Whence we see, that this Sin, instead of establishing a Man's house, and increasing his Substance; brings oftentimes utter Destruction on all that belongs to him; nay, and entails a Curse upon his Posterity; for it is concerning such Persons that *Job* speaks, when he tells us, *God layeth up his iniquity for his children*, Chap. xxi. 19. A just God cannot charge a Man's Children with the Guilt of his Crimes, but He may take from the

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Children, or not suffer them to prosper in the Possession of that which the Parent had gotten by dishonest Practices.

VI. I HAVE one Consideration more to offer, which ought to be of infinite weight with every one who pretends to any Sense of Religion, or entertains any Hopes of Salvation. And that is, that the Commission of this Sin, in most Cases, is plainly inconsistent with the very *Thoughts* and *Design*, even of an *after Repentance*. There can be no true Repentance, without restoring, or endeavouring to restore, what a Man has taken by Stealth, from his injured Neighbour. Now, excepting a few extraordinary Cases, no one steals any Thing with a Design to return it, though it should be in his Power; and therefore no one steals with a Design to repent of it hereafter. The Thief, I own, as well as any other grievous Sinner, may, by the Assistance of God's Grace, become

come a true Penitent, and make full Satisfaction for all the Wrongs he has done ; or be sincerely desirous of doing it, if the former be not in his Power : but I say, at *the Time* that he allows himself in the Practice of this Sin, he is not to be supposed to have any Intentions of doing the one, or the other. And how dangerous such a one's Condition must needs be, let those unhappy Persons who are addicted to this Vice consider : and may God in Mercy make them sensible of their Danger, and give them Repentance, to the saving of their Souls.

BUT because it is much easier to stop the *Beginnings of Vice*, than to reclaim a hardened Sinner ; and because I hope I am not speaking to any who have allowed themselves in so base a Practice, in any great Degree ; therefore, what has been said concerning Theft in general, I desire may now be applied to the *smaller Instances of Stealing* : and to one
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in particular, which is so commonly practised in these Parts; and in so bare-faced a manner, that, I believe, I need not tell you I mean the Stealing * of *Wood* or other *Fuel*.

THE Persons who are Guilty of this, may perhaps think it hard, to be ranked among the common Herd of Thieves; but if Men will be Thieves, they must bear to be called so. Let us hear, however, what it is they usually plead in their own Defence. And,

* What is here said of Wood or other Fuel, may easily be applied to the Stealing of any other Thing of small Value, which the Scripture forbids under the Expression of Purloining. And this, by the Way, is particularly forbidden to Servants; *Titus ii. 10. Not purloining, but shewing all good fidelity.* And indeed, there is great Occasion for this Caution, because many Servants are apt to think it a small matter, to make bold, as they term it, with their Master's Goods; not considering, that this is not only a downright *Theft*, but likewise a Breach of that *Trust* which is reposed in them; and therefore a greater Sin than it would be to steal the same Things from another Person.

FIRST,

FIRST, they tell us, that what they steal is of *no great Value*; and was the Labour and Pains they take in getting it to be considered, it commonly comes dearer to them than what they purchase. It is, I believe, very true that little or nothing is got by such Practices; and yet a great deal of Mischief is done to the Persons who are Injured. Now if a Man will do his Neighbour a considerable Injury, without procuring hardly any Advantage to himself, sure the smallness of his Gains can never be pleaded in Excuse, since it is plainly an Aggravation of his Wickedness; for the smaller the Temptation is to any Sin, the greater, doubtless, is the Guilt of it.

BESIDES, when such an one comes to die, (at which Time, most wicked Men are forced to consider their Ways) and *computes together* the several Injuries he has done to others, by Stealing Things of *little Value*; he will commonly find, that he has done more Mischief
in

in the Course of his Life, by *frequent Pilfering*, than many others who have forfeited, and lost their Lives, by one *single act of Robbery*. And as the former is seldomer punished in this World, he has Reason to expect, a more dreadful Reckoning in the World to come: especially, when it is considered, that God does not estimate the Guilt of Sin, by the outward Action, or by the greatness or smallness of the Subject Matter of it, but by the degrees of Evil which he sees in the Sinner's Disposition. He who so graciously accepted the Widow's Mite, on account of her want of Power to give more; He who accepts a willing Mind for a Deed of Charity; will doubtless for the same Reason, esteem him a great Criminal who steals only the smallest Things, if He sees in him such a *thievish Disposition*, that it is only want of Opportunity, or want of Courage, which hinders him from stealing greater.

We seldom find, indeed, that they who once allow themselves in stealing Things of small Value, do long want Courage to proceed to greater. It is the Property of many other Sins, to cloy and weary, and waste the Strength of the Sinner, and to lessen his Inclination to the Practice of them: whereas, such is the peculiar Decentfulness of *this*, that every Commission of it, makes Men bolder and more enterprizing in Wick- edness. They who are at present the vilest Sinners of this Sort, who infest our publick Roads at Noon-day; and at the dead of Night break open our Houses: Those abandoned Wretches, who shew themselves with such unusual Insolence in our Streets; who murder Men without Warning, that they may come at their Pockets without Resist- ance: even these Men (whom none of you, my Brethren, I am well assured, can think of without Horror) did yet begin their Course with small Trans-

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gressions,

gressions. And they who are now venturing upon the Commission of small Thefts, perhaps not without Fear and Trembling, know not where they shall stop; nor whether they shall not be so far hardened, as to commit the blackest Crimes, without any Remorse at all.

SECONDLY, These Persons are very apt to plead in Excuse of their Wick- edness, that *great Numbers*, in every Place, are guilty of the Theft we are speaking of, as well as they. Partners in Iniquity, do indeed serve to keep one another in Countenance. This lessens the Shame which belongs to the Sin; and emboldens Sinners in their evil Practices, and saves them likewise too often, from the Punishment appointed for them in this World. But *Numbers* will not skreen them from the *Vengeance of God*: the Sin is the same in his righteous Judgment, whether *one Man* only, or a *Multitude*, be guilty of it; and his all-seeing Eye will find out, and his powerful

powerful Arm will punish every Sinner, according to his Works. Some again, **THIRDLY**, are so modest, to plead their *Necessity*; what they steal is one of the *Necessaries* of Life, and they have not wherewithal to purchase it: I might here ask these Persons, whether they do not purchase *some Things* that are *not needful*; *some Things* that do not satisfy the Cravings of Hunger, but rather increase them; *Things* that waste much of their Time, weaken their Nerves, and deprive them of that Strength and Vigour, which should be their Support: and *some Things* again, which serve only to supply the former Loss of their *natural* Spirits, with *false and unnatural ones*. And will they tell us, after they have laid out their Money upon fashionable and pernicious *Luxuries*, that they are under a Necessity of stealing the *Necessaries* of Life? But let this pass; I know how tender the Place is I have touched upon: I

would willingly heal their Sores, without putting them to Pain; and if I make use of any Expressions that seem to them Harsh and Severe, they proceed not, I can assure them, from a want of Compassion for the Miseries of those who are really Necessitous; but from a sincere Desire of promoting their truest Interests in this World, and their eternal Salvation in the next. For, if I am not very much a Stranger to my own Heart, I have a real and tender Sense of the Hardships and Sufferings of the Poor: yet would have them bear with Patience greater Sufferings than they do, (if it should please God to try their Patience with greater) rather than go about to relieve them by dishonest Practices.

- BUT to return: If this Plea of Necessity would justify their Theft in this Particular, it would justify their stealing any other Thing that is necessary to preserve

serve Life. I grant, that Fuel is necessary to our Subsistence; but it cannot be said to be quite so necessary as our *daily Bread*. Therefore, if Mens Necessities were really such as might excuse them in stealing any Thing, surely it would be more pardonable to steal what we justly call the *Staff of Life*, than any other Thing of equal Value. And yet these Men are sensible enough, of the Sinfulness of Theft, in this latter case; though they make so light of it in the former. But this is easy to be accounted for, they have not such *fair Opportunities* of stealing the one, as they have of the other; and therefore are willing enough to acknowledge, the great Wickedness of stealing what they cannot *easily come at*; but would fain persuade us, that it is hardly any Sin at all, to steal such Things as lie more *ready to their Hands*: not considering that a Man's Property in his Goods is the same, wheresoever they are placed;

and therefore, supposing the Things to be equally valuable, and supposing no Violence is used, the Injury done him is the same, whether they are taken out of his House, or his Pocket; his Barn, or his Field.

BUT we have a still plainer Answer to this Plea of Necessity; which is, that there is a *National Relief* appointed, for all the Wants and Necessities of the *helpless Poor*; and God forbid that it should be denied them. I would to God, that all who have Abilities, would add their private Benevolence to the publick Provision, in so liberal a manner, as might render the Lives of every one of them easy and comfortable: but I must wish too, that both publick and private Charities were more confined, than they commonly are, to the Honest and Industrious Poor; and that more Care and Resolution were seen in Parish-Officers, and all who have Authority, to correct and amend those who
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are not so. They would by this means, be the happy Instruments of a general Reformation; they would bring down the Blessings of Heaven upon this sinful Nation; and, (what they ought in the first Place to regard) they would discharge the Oath of God, which is bound upon their Consciences. But the Truth is, it is not usually the *helpless Poor* who are guilty of the Crimes we are speaking of: They are not the *Lame*, and the *Blind*; nor the *disconsolate Widow*, nor *Fatherless Children*, who commit these Disorders; but they are the *lusty and strong*; such, whose Circumstances place them above being relieved by a legal Charity; who would not accept of it, if it was offered; and such commonly, who can find where-withal to support them in sinful and extravagant Vices. Upon all which Accounts, they have not the least Reason to imagine, that their *pretended Necessities* will excuse their *real Crimes*.

AND

AND indeed it is exceeding plain, that nothing can be said in excuse of this wicked Practice. It is a scandalous Violation of the Laws of God and Man, and grown to such a height, that it is time for us to cry aloud, and shew the people their transgressions: It is time for every honest Man, to use his utmost Endeavours to put some stop to it; not so much on account of what he may suffer by it, in his worldly Affairs, as out of a Christian Compassion to the Souls of Men; of great Numbers of Men, who are sporting securely on the Brink of a Precipice; finning, and making a Mock of Sin; breaking every Day almost, a divine Commandment: a Commandment, which the great God of Heaven did Himself deliver in Thunderings and Lightenings from Mount Sinai: and yet these Men make light of it; and seem, all the while they are transgressing it, to say with Solomon's Madman, *Am not I in sport?*

IT is a just Sense of the terrible Dan-
gers, to which these unhappy Men ex-
pose their Souls, that has extorted this
plain Discourse from me; not with In-
tent to reproach any one for what is
past, but to prevent Mens falling into
this deadly Sin for the time to come.
And notwithstanding the great Preva-
lency of this evil Custom, I will hope,
if I am speaking to any who have hi-
therto allowed themselves in this sinful
Practice, that by the Assistance of God's
Grace they will seriously consider, not
so much what I have said, as what
God himself says to them in his holy
Word, viz. that *Thieves shall not inherit
the kingdom of God.*

BUT if they are resolved not to for-
sake these evil Ways, be the Conse-
quence what it will, if they listen to
this Discourse, as to a *Tale that is told*
for their *Amusement* only, and not their
Amendment, for which it is in Sincerity
designed; yet, let me prevail with
them,

them, when they are going about to rob their Neighbour, in the Instance above-mentioned, to take this one Thought along with them; nay, let them leave it behind them, if they can; That the *Fuel* which they steal, may one Day serve to kindle another *Fire* than what they intend, I mean, (for why should not I speak plainly?) the Fire of *Hell*.

BUT I said, I would hope for better Things, of all those at least who are committed to my Charge; and that they will at length be convinced, how much better it will be for them, in this World and the next, to follow the Advice of the Apostle, in the second part of the Words, which I can but barely mention, viz. *to labour, working with their hands the thing which is good*. By this Means, they will live in Credit with their Neighbours, and in the Favour of God; they will eat their Meat, which their own Hands have earned, with inexpressible Satisfaction; and the

them

God,

God who has promised, that he that walketh righteously, Bread shall be given him ; the God who hath Pleasure in the Prosperity of his Servants, shall so bless their honest Labours, that they shall *have to give*, as the Text requires in the last Place, *to him that needeth*. For since the Duty of Almsgiving is recommended, and enjoined even to Persons in mean Circumstances ; we need not doubt, but that God who requires it, will enable them to perform it ; that *he that giveth to the poor shall not lack* : that the honest Labourer, though poor, shall, by the Blessing of Heaven, have somewhat to spare for the Relief of him who cannot Labour, who is poorer than himself. This will fill his Mind with Joy and Gladness in this World, and God will abundantly reward his *Labours*, and his *Charity*, in the World to come.

F I N I S.

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